

# Zion's Herald

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## Zion's Herald.

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### AUTUMN LEAVES.

BY HOLLIS FREEMAN.

What a mournful whisper  
From a heart that sorely grieves:  
"Let the spring-time hopes have fallen  
In a shower of dry, dead leaves,  
And they tarry in their falling.  
All my golden dreams of youth,  
For with hasty strides the winter  
Cometh on in bitter truth."  
Then I called to better council  
My own heart which answered true:  
"Autumn leaves lie deep around me,  
And the flowers are pale and few.  
Your sweet days of hope and promise  
These sad, withered leaves enfold,  
Embrace laughter hush'd to silence,  
Gray hairs creeping 'mid the gold."  
"What, my heart, if coming winter  
Be the cold and darksome tomb?  
Oh, let Autumn's footsteps linger,  
Yea, amid the mists and gloom!  
Never thought I in my dreaming,  
Blind by my headstrong pride,  
Had passed the summer boundary,  
Reached the fading autumn-tide."  
"What if all my spring-time blossoms  
Sleep beneath these yellow leaves,  
Linger long and inspiration  
Bound with autumn's darkest shrouds?  
Will thou in the frozen winter  
Trepid grow, and cold and numb,  
As the twilight shades surround thee?  
Speak!" But lo! my heart was dumb.  
Then I said: "Thou shouldst have told me  
Youth and love were fleeting fast;  
I had spent a morning spring-time  
Ere I felt this wintry blast.  
I wish thee, that dreary puzzle,  
Something greater would have done,  
Something better, hadst thou spoken,  
But my heart gave answer none."  
"Is there left but shortening daytime,  
Fainter light and deeper shade,  
Fainter footsteps down hill treading,  
Westerling suns o'er life's green glade?  
Is this all?" Then like a trumpet  
Pealed the answer from above:  
"Not through autumn leaves you hasten  
Homeward to eternal love."

### HIGH LICENSE.

BY FRANCES E. WILLARD.

MR. EDITOR: Waiting for a train  
which to reach the Vermont W.  
C. T. U. convention, I took up the  
"Ally Argus" of this morning, and  
read of the "Latest Murder." It  
was on this wise: Thomas Gallagher,  
a farmer hereabouts, went one day  
last week to an adjacent village to  
hire hands, remained most of the  
day, and came home poisoned with  
drunk. William Haulon, a telephone  
man, was unloading poles on the  
small tow-path near, but not upon  
Gallagher's premises. The captain  
of the boat which carried the poles  
started sharply when Gallagher for-  
saw the landing of the poles, where-  
upon the drunken man assaulted him,  
and the captain knocked him down.  
Gallagher went to his house, and his  
wife soon came out, warning the  
men to escape and saying that her  
husband was coming with his gun.  
This he did, and pointed the weapon  
at the men, the cap exploding, but the  
gun not being discharged. He then  
returned home, but when the men  
were half a mile further on, he ap-  
peared again, and as all ran away  
but Haulon, he turned in his insane  
fury upon him. "Don't shoot me,"  
said the poor fellow. "I haven't  
said or done anything to you." But  
the madman fired, and the quiet,  
peaceful worker, who had done him  
no harm and toward whom, if sober,  
his feelings could not have been un-  
kind, fell into the canal, pierced by  
the murderous bullet to his death.  
Now this occurred in an old, set-  
tled, cultivated part of the most  
Christian country on earth. The  
shop in which the liquor-poison was  
duly sold held a license for that pur-  
pose. The license-money was paid  
out of the pockets of men like Gal-  
lagher, and went into the treasury  
of the great State of New York. But  
it was poisoned gold! Its virus  
works gangrene in the body politic,  
and but for the infiltration of pure  
blood from the ranks of Christian re-  
form, the disease would soon become  
fatal to the life of the commonwealth

whose chief city in government and  
morals is fast becoming a stench in  
the nostrils of civilization. Whether  
the saloon that sold the beverage of  
perdition to Gallagher paid much or  
little for its license, is not the ques-  
tion. That it was licensed at all, is  
a libel on the intelligence, not to say  
the moral sense, of the community  
in which it is let loose like a mad  
dog to bite and destroy. Nay, the  
more expensive that license, the more  
sedulously must the liquor-dealer  
work to get his money back, and the  
larger premium is placed on the cu-  
pidity of tax-payers who find them-  
selves relieved of the larger assess-  
ments which in the past they have  
found burdensome, so that under the  
present high license craze—that de-  
ceptive Diana of the hour before  
whom politicians pay their homage—  
the temperance cause confronts two  
redoubtable enemies instead of one:  
the "business instincts" of the better  
class, anxious to diminish their tax-  
rates, being now added to the avarice  
of the dealer—our immortal and  
redoubtable foe! As an old farmer  
in Ohio said the other day, speaking  
of the "Scott Act" (high license),  
"I'll praise the bridge that carries me  
over, every time, and this new  
law has diminished the taxes in our  
county fifteen thousand dollars this  
year, of which my share is twenty  
dollars."

Alas! this "share" is the fatal snare  
that causes men to "err in vision  
and stumble in judgment," because  
"the love of money is the root of all  
evil." It can vitiate intellectual vi-  
sion, warp moral judgment, harden  
kind hearts. But, all the same, this  
principle of license is a wrong prin-  
ciple. It makes the government an  
actual partner in an iniquitous traf-  
fic, for the profit-sharer is morally an  
actual partner in the business. We  
are clear-eyed to see this complicity  
in England's nefarious opium trade,  
but purblind by self-interest when  
our own alcohol-trade is discussed.

A few weeks ago I held a temperance  
convention at Seattle, Wash-  
ington Territory, invited by that no-  
ble son of Boston, Roger S. Greene,  
chief justice of the Territory. We  
were discussing our "Declaration of  
Principles and Plan of Work," in  
the convention, when this "Missouri  
compromise" of high license came  
up. I told them the white flag of  
the W. C. T. U. bore no device less  
pure and true than "prohibition";  
that a standard must be raised around  
which the army could rally, for no  
army had ever yet rallied around  
vacancy, and that ours would always  
be found "far up the height" of  
the "Hill Difficulty," whither the  
tribes were coming up with encour-  
aging rapidity. The majority were  
in strong sympathy with this view,  
but, as always, "some doubted." These  
last called out a former judge,  
now a retired lawyer, who was not a  
Christian or a total abstainer, but  
who was unquestionably qualified to  
give these Christian people the view  
held by drinkers and men of the  
world. The high license minority  
had "caught a Tartar" this time,  
for he spoke to this effect:—

"The high license movement does  
very well for politicians, but when  
ministers and church people who  
have all their lives been declaring,  
'What we license we protect' (a  
correct principle in law), 'The par-  
taker is as bad as the thief' (equally  
sound), 'The Government must not  
be *particeps criminis* by accepting  
from the saloon a sort of bribe or  
hush money or retainer's fee in re-  
turn for throwing a cloak of legality  
around the most accursed traffic  
known to modern times' (correct also)  
—when ministers and good people,  
I say, turn around and favor this  
very method of dealing with the  
traffic, only more so, and go in for  
license because it is 'high,' they  
stand convicted before the world  
of insincerity, or else of imbecil-  
ity. Let us talk license on the  
streets and in the dram shops, but I  
should hope the walls of this church,  
dedicated to the worship of Him  
whose chief doctrine was the Golden  
Rule, will not be left thus to wound  
Him in the house of His friends."

The prohibition programme was  
unanimously subscribed to after that  
speech. Indeed, the high license  
"leaven of unrighteousness" has not  
penetrated extensively the great New

West, whose thoughtful people bid  
fair to run more swiftly along the  
way of true temperance reform than  
seems possible in your old Bay  
State!  
Troy, N. Y., Sept. 19.

### THE LAST MEET OF THE ROD AND REEL CLUB.

BY REV. MARK TRAPTON, D. D.

Here from dim woods the aged past speaks  
solemnly.

It seems as impossible for me to  
get through the summer without a  
plunge into the forest, as for a duck  
to pass a sheet of water without a  
dip. To me the waters of the dear  
old Penobscot are the waters of Hel-  
icon, and I never fail to see Apollo,  
in the form of a half-nude Indian,  
shooting the rapids in his magic  
birch, and waking the echoes in the  
grand old forests by twanging his  
harp-strings symphonious to the rip-  
pling waters.

Grand old river, on whose banks I  
first opened my eyes upon the stern  
realities of this stormy scene! I  
have dipped my feet in its waters  
from its entrance into the Atlantic to  
its parent springs in Canada—and  
all is glorious. Its placid flow of  
tide-water, its wild, triumphant dash  
over the rocky barriers, its lovely,  
forest-bordered lakes, are all equally  
inspiring. When, in 1605, the En-  
glish explorer Weymouth accidentally  
struck into the mouth of the bay and  
sailed up its waters forty miles, he  
thus quaintly writes of it: "As we  
passed up with our ship in this river,  
any man may conceive with what  
admiration we all consented  
[united] in joy. Many who had  
been travelers in sundry countries,  
and in the most famous rivers, yet af-  
firmed them not comparable to this  
river now beheld." Yes, and then in  
return for the kindness the natives  
had shown him, he decoyed five of  
them on board his ship, and carried  
them to England as specimens of the  
productions of the new world.

Four hundred and sixty-seven lakes  
and ponds discharge their surplus wa-  
ters into its channel, and thus perpet-  
uate its ceaseless flow. Who, after  
seeing these wonderful lakes—Che-  
suncook, Pumaduncook, Ripogonus,  
Millinocket, Namanacook, Quakish,  
Twins, Aboljackanag—can ever  
forget them? The writer has spent so  
many happy days in his birch canoe,  
skimming the surface of these love-  
ly sheets of water, running the inter-  
vening rapids, or "toting" baggage  
over the rough "carries," that the  
memories awakened, the reader will  
accept as the apology, if need be, for  
his enthusiasm.

Ah, well, so long as I can walk, I  
must go! And so one day about the  
second week in July, as I purposed  
to go two weeks before the starting  
of the R. and R. Club, and pass my  
time in a farm-house on the borders  
of the "lower Wilson," I brought my  
tent into my room, and was on my  
knees rolling it up, with gun, rods  
and blankets, when something struck  
me in the back like the blow of a  
knife, and down I went. Well, in-  
stead of spending the next two weeks  
in Brother Gerrish's nice house, they  
were passed at 8 Day Street, North  
Cambridge, lifting, not trout from  
the sparkling waters, but this frail  
corpus from lounge to chair and  
back.

Well, enough, that on the afternoon  
of the third day from the Hub, our  
tents, five in number, were pitched,  
and we were fairly settled into rou-  
tine camp-life. The club was rein-  
forced this year by two guests (pay-  
ing their own bills!)—Charles Kim-  
ball, esq., of Lynn, and his son-in-  
law, Rev. G. King, of Norwich,  
Ct.; the first of whom, though not  
accustomed to "casting angle" in  
fresh waters, brought down the camp  
by bringing in the largest fish of the  
season's catch, pulling down the  
point on the scale to three pounds five  
ounces; like many unskilled workers  
in this busy workshop of human life,  
suddenly revealing an amount of re-  
served force astounding the instruct-  
ors. "Go, my son," said a celebrated  
painter, "I can teach you nothing."

How singular, yet certain, is the  
invasion of the arts, customs, im-  
provements, and vices even, of high-  
ly civilized life upon barbarous and  
savage life! We fly to the forest

from the close-fitting customs and  
conventionalities of refined society,  
doff our fashionable dress and cus-  
toms, don the loose attire and uncon-  
strained habits of the free nomad,  
and with an exultant shout cry, "I  
am free!" Not so fast, my enthusi-  
astic friend! Custom, common law,  
and the amenities of refined life have  
a long arm, and the grip of the law  
is felt even here. "What—in the  
name of common sense do you toot  
that old tin horn for at this unearthly  
hour, and break up my morning nap,  
when I have been kept awake half  
the night by Jim snoring like a por-  
poise?" exclaimed an old fellow as he  
came down the hill rubbing his  
eyes and waving his napkin in the  
air. "But that's the rule—break-  
fast at 7.30 o'clock," says the cook.  
"Out upon your rules!" replies the  
irate member of the club; "if I  
cannot have my liberty here, I may  
as well be at Parker's." "Here,  
guide, row the gentleman across the  
lake and let him go to Parker's,"  
shouted a member. "Amen!" yells  
another; and far over the lake came  
the answer of our beautiful maiden,  
Miss Echo, "Amen!"

Yes, there must be rules and law  
and order, even where but two or  
three are congregated. There are  
thousands of ignorant, blatant for-  
eigners among us, who, coming from  
under the authority of a strong gov-  
ernment, imagine that life here is to  
bloom into unrestrained license and  
full liberty to do as they please. Per-  
haps Uncle Sam may have by and by  
to say, "Row them over the pond,  
and start them for ———."

But to come back to our mode of  
savage life. Improvement will in-  
vade our secluded retreat, and every  
year brings us nearer and nearer to  
the style we left behind us. I remem-  
ber my first trip down the Penobscot,  
from Moosehead Lake to the tide-  
waters at Bangor, from which we  
had started across the country to the  
lake, with our canoe lashed on the  
top of the stage. There were three  
of us; and think of our outfit as  
compared with the outfit of this of  
1883! We had a piece of an old  
sail for a shelter tent, and some old tin-  
and a tea-kettle from some old lum-  
berman's outfit. For provisions,  
fifty pounds of hard tack, thirty  
pounds of salt pork, some smoked  
herring, black tea, and a little sugar  
—only this and nothing more. And  
for years after, we each had a tin  
plate and cup, with an old knife,  
fork and spoon. When the meal was  
ready, each helped himself, filled his  
plate, and seated himself on a log,  
or stone, or on the ground, and sat-  
isfied his hunger. Those were days of  
primitive simplicity. But the rapid,  
onward march of civilization has  
struck even the Maine woods, and lo!  
our old-time camp feels its strong puls-  
ations. We had a French cook  
(*mirabile dictu!*), a substantial table  
covered with an oil-cloth, and a shel-  
ter over us of enamel cloth to shed  
the rain; and when we seated our-  
selves at the table for our first meal  
(telling it not at the hotels in Greenville  
or at Mount Kineo, breathe it not in  
the logging camps), behold a full set  
of silver-plated knives and forks! I  
quietly slipped my old faithful knife  
and fork into my pocket, and sighed  
an adieu to our old savage life. Then  
for the menu! Well, talk not of  
Boston restaurants, whisper not of  
Parker's or Young's hotel! There  
is nothing one can imagine, from a  
smelt put up at Eastport as French  
sardines, to a Dutch cheese, which  
was not there, or on call. A butler  
(not B. F.) to catch our nod and re-  
plenish our emptied cups of coffee—  
and such coffee! Fresh butter from  
Mrs. Gerrish's churn, and milk from  
the cow! Well, I dropped a tear  
(the good times was scalding hot) to  
the good old times on the old Penobscot.  
Oh, mon freres, Cooper, Scott and  
Wagner, do you recall Pumaduncook,  
Joe Mary Lakes and Millinocket?  
*Edelas!* Those days are gone to re-  
turn never more!

I confess I did not enjoy the trip.  
I was homesick. Sad and depressed,  
I could not recover. Into the glad-  
ness and hilarity of the company,  
when the mail was brought into the  
camp, I could not enter, as for me no  
welcome letters came marked by the  
old familiar chirography; and so I  
retired to my tent to brood over my  
troubles, and to turn a longing gaze

upon visions of pleasures now slowly  
sinking into the misty past.  
"Wrong?" Yes, I know it is  
wrong. I know we cannot bring the  
buds and blossoms and bird songs of  
life's fresh May into the cold blasts,  
and biting frosts, and scattered  
flowers, and falling leaves of drear  
November. It was, it is gone—  
that's all! "The summer is end-  
ed." Yet I try to be cheerful and  
submissive, but how like mockery is  
a forced smile!

There came at last a day when my  
tent was dry, and I packed up and  
came out and down to Bangor, where  
I spent three days in looking through  
my native city, of which visit I may  
tell you in another communication,  
should the spirit move me, for I am  
greatly dependent upon moods of  
mind.

### UNIFYING HIGHER EDUCATION.

BY GEORGE W. ELLIOTT, A. M.

Can the Methodist colleges and  
universities agree upon a common  
curriculum? Would it be practica-  
ble? Would it result in raising the  
standard among our higher and se-  
condary institutions?

It seems to be conceded by edu-  
cators in this country that the stand-  
ard of education must grow from the  
top. There are fifty-four Methodist  
colleges and universities. They are  
not all of them of high grade. Sev-  
eral of them are of low grade, and  
were local considerations entirely dis-  
missed from mind, it does not seem  
to be unreasonable to think that they  
should be closed up or better en-  
dowed.

I doubt if, at present, any system  
of grading could be adopted that  
would be acceptable for the entire  
country, but my researches into the  
statistics of education lead me to the  
conclusion that if the officers of our  
colleges would come together in con-  
ference, some very practicable changes  
might be introduced and some new  
and better system might be devised  
for prosecuting on common lines the  
work in hand.

Of the 32,500 American college  
students, only 14,500 were, in 1881,  
pursuing the classical courses. The  
tendency seems to be towards a wider  
choice; but this tendency should be  
limited, for, as a rule, if the college  
course is to be disciplinary, the stu-  
dents and faculties should not be en-  
couraged in the indefinite multiplica-  
tion of "optionals." With the in-  
creasing demand for utilitarianism  
comes a tendency towards cheapen-  
ing college courses, and, consequent-  
ly, lowering the standard of educa-  
tion. We have a large number of  
colleges, but we must justify them  
if possible, if not by the abundance  
of their endowments, by the excel-  
lence of their courses and work as  
educators.

I do not much question that a  
conference of our educators might do  
very considerable service for our  
colleges and universities. Environ-  
ments differ in each considerable  
section of country, but, I believe,  
in each large section pretty uniform  
courses of instruction and methods  
of discipline might be adopted, which  
would result in the substantial and  
gratifying elevation of the character  
of our institutions.

Mr. Charles Francis Adams has  
sounded the slogan against too much  
Latin and Greek, but the tendency,  
as statistics show, is already against  
the classics, and his slogan is not  
necessarily the slogan of a reformer  
against a universal evil. I believe  
our education can take a middle  
ground, and since the public demand  
is for (what is improperly called)  
more utilitarian subjects in the cur-  
riculum, I believe such a conference  
would enable our institutions to ac-  
cede to the demand without neces-  
sarily lowering the standard; and  
they could do this, in large part, not  
by increasing the "optional" stud-  
ies, but by substituting the so-called  
utilitarian studies among its "re-  
quired" subjects.

If we expect to raise the standard  
of education, we shall do it most  
effectually by concerted action; and  
I believe a scheme of substantial  
unification by sections might be  
adopted that would be practicable;  
and I would be very much pleased  
to see the conference in 1884, when  
the church hopes for an awakening  
in matters of higher education.

### LETTER FROM SYRACUSE.

This central city of the Empire  
State is steadily progressing in all  
departments of society. Just now  
there seems to be a great influx of  
opera and minstrel companies, and  
the two large Opera Houses are kept  
warm almost nightly. Whether all  
the higher-toned theatrical artists  
become itinerants, we cannot say;  
but many of them most evidently do  
go on their travels. It must be that  
it pays, and pays better than to re-  
main at home. It is astonishing how  
they are patronized; that is, if we  
may credit the newspaper reports.  
The question naturally and often  
arises in common minds, Where do  
the people get the money to spend in  
this way?

Some whom we know have not  
very abundant means. Indeed,  
some have a rather hard struggle  
to live comfortably. They find  
enough to go to almost every enter-  
tainment that comes along. One  
would suppose they would become  
sick of, and disgusted with, the  
whole thing; but they do not. The  
moral condition of the mind hank-  
ers after something, and they take  
what they can get. They call the  
church tame and spiritless, so formal,  
so much of a sameness; they tire of  
it and neglect it, and run after these  
excitants to a fleshly mind. Does  
not this fact in human nature prove  
moral depravity?

Morally and religiously there is  
nothing particularly new to commu-  
nicate. The churches have been  
well sustained during the vacation  
season, perhaps better than is usually  
the case, excepting those which have  
been closed. That purely Protest-  
ant habit of closing churches for a  
month or two, while ministers and  
members are off rustating, is still  
followed by some religious bodies  
here. Where repairs or changes are  
to be made it is well to economize  
by taking the time for vacation; but  
this is true of only a comparatively  
few cases in these parts at present.  
All the Methodist churches have  
been kept open during the season,  
and have been well attended.

There has just been held, in the  
First M. E. Church, a class-leaders'  
convention for the two Conferences,  
Central and Northern New York.  
It was well attended by an intelligent,  
earnest body of men, and was a suc-  
cess. Some quite able papers were  
read on the relation of class-meetings  
to the church and to the ministry;  
on the best method of conducting  
them; how to render them more at-  
tractive, etc., which elicited earnest  
discussion, and awakened very con-  
siderable interest. It was resolved  
to hold like conventions annually for  
five years, as an experiment, and ar-  
rangements were accordingly made.  
It is earnestly hoped that something  
may be done to arouse the church  
to improvement in this essential fea-  
ture of original Methodism, for it is  
greatly needed. We know of whole  
societies where not a class-meeting  
is held from one year's end to  
another.

The University Avenue Church  
have been moving in the matter of  
the debt upon it, which is quite heavy  
—some eighteen thousand dollars.  
The proposition now is to reduce  
it ten thousand this year, and the  
prospect is that by Christmas  
this will be done. This will  
leave eight thousand, which they  
can carry for the time, and  
after a little wipe the whole off.  
Centenary has been painting and  
putting their house in order for the  
reception of the Central New York  
Conference, which holds its session  
in this church, Oct. 10, prox.,  
Bishop Foster presiding. They are  
a spirited, energetic people, and gen-  
erally accomplish what they under-  
take. The other four Methodist  
churches, comprising the circle in this  
city, have been prospering fairly  
under the supervision of their faith-  
ful pastors. While we cannot re-  
joice in as extensive revivals as in  
some places, and as desired here, we  
can mark progress. Rev. Dr. Ives,  
presiding elder of the district, is  
abundant in labors, and very accept-  
able to the church and people.

Our University, the crown of glory  
to this region, opens with flattering  
encouragement. It is supposed that  
the freshman class will be the largest  
that has ever yet entered in any

year. Some changes have been  
made in the chairs of instruction,  
which is hoped will be productive of  
an increased interest in the institu-  
tion. Dr. Sims has been earnestly  
looking after the material interests of  
the University during vacation, and,  
no doubt, with results which will  
show themselves hereafter. The  
success of the administration last  
year has given tone and stability to  
the institution that will help it on in  
the future. The General Conference  
must not interfere with our plans.  
"Let well enough alone," is a good  
motto for that body in reference to  
our University. We have given the  
church one great man, practically  
two. We want to keep the next one  
ourselves. This letter is long enough.  
Adieu!  
W. H. PEARNE.

### BOSTON DISTRICT CONVENTION.

A convention for the eastern division of  
the Boston district met in Bromfield St.  
Church, Sept. 20, 21. At 2.15 P. M., Dr.  
O. A. Brown called the convention to  
order, and after devotional exercises  
gave the friends a hearty welcome to his  
church. Dr. Mallatier was chosen  
chairman, and Rev. J. Wagner, secretary.

The admirably arranged programme  
was then taken up, and Rev. V. A. Coop-  
er made a stirring address on "Tem-  
perance in Sunday-schools," showing  
the imperative necessity of the early  
training of our children on this great  
moral subject. Dr. Peirce gave a very  
interesting sketch of early Sunday-  
school literature, and showed the pres-  
ent danger of our libraries by giving to  
our youth too much sensational read-  
ing. In conclusion he advocated a most  
admirable plan for our church libraries.

Dr. Sherman spoke on the "Relation  
of the Sunday-school to Missionary  
Work," and by very strong reasons  
showed why the missionary work of our  
church should have a larger place in our  
Sunday-schools. He gave several very  
suggestive hints as to how to interest  
our children in the broad work of the  
world's redemption.

"How to Teach the Bible," was very  
happily shown by Rev. J. W. Bashford.  
To know the truth, to be able to adapt  
it to those under our care, and to live  
the truth, are the three requisites to  
successful teaching.

The convention was favored with the  
presence of Dr. J. L. Hurlbut, who oc-  
cupied the remainder of the afternoon  
on "The Chautauque Course of Read-  
ing." Fifty thousand names are to-day  
enrolled on the C. L. S. C., all of whom  
are gathering up the scraps of time that  
would otherwise go to waste and using  
them for a good purpose. The advan-  
tages of this course of reading were  
shown, and many striking illustrations  
of what it was doing given.

The evening service was introduced  
with a service of song led by Dr. Bol-  
ton. At 7.45 Dr. Hurlbut spoke on  
"The Teacher's Training." He then  
gave an illustration of normal les-  
son, which was greatly enjoyed by the  
convention, and also answered a number  
of questions from members of the con-  
vention.

The devotional exercises on Friday  
morning were conducted by Rev. G. L.  
Collier. "The Best Order of Church  
Services," was then discussed, Rev. J.  
W. Johnston speaking as announced,  
and advocating very strongly a uni-  
form ritual service for the M. E. Church.  
Voluntary remarks on the same subject  
were made by Drs. Brown, Peirce, Elia,  
McDonald and Crowell. All agreed to  
the desirableness of uniformity in our  
church service, and the chairman of the  
convention was requested to have the  
subject introduced at the next annual  
Conference.

Dr. Elia's paper on "The Relative Im-  
portance of our Conference Collections  
and the Best Method of Taking Them,"  
was a very clear and comprehensive  
presentation of this often perplexing  
subject. If all would apply his test  
to the several claims presented, and give  
intelligently and conscientiously, all our  
great church interests would be better  
cared for than they now are.

The paper of F. A. Perry, esq., on the  
"Legal Organization of Trustees of the  
M. E. Church, their Duties and Powers,"  
created a great degree of interest among  
the members of the convention. If the  
view he presented is the correct one, it  
would be wise for about nine-tenths of  
our churches to look into the matter  
and determine how much of our church  
property is held as it ought to be.  
The afternoon session was devoted to  
the question, "What Shall be Done to  
Secure Immediate Revivals of Religion  
in our own Churches?" Interesting  
and stirring remarks were made by Drs.  
Herrick, Bolton, Brown, and Cooper,  
at the close of which all went on their  
knees for a present outpouring of the  
Holy Spirit.  
The closing service was held in the  
evening, when interesting addresses  
on missionary work in India were made  
by Rev. and Mrs. James Mudge.  
The gathering, though by no means as  
large at any of its sessions as it ought  
to have been, was exceedingly profitable,  
and all who were present must have  
returned to their work with increased  
faith in the mission of our church.  
A. T. S. W.







## The Sunday School.

## FOURTH QUARTER. LESSON II.

Sunday, October 14. 1 Sam. 7: 3-17.

REV. W. O. HOLWAY, U. S. M.

## SAMUEL THE JUDGE.

## I. Prefatory.

1. GOLDEN TEXT: "Hitherto hath the Lord helped us" (1 Sam. 7: 12).

2. DATES: Uncertain; about a. c. 1094; twenty years after the last lesson.

3. PLACE: Mizpah (watch-tower) in Benjamin, the site of which is not known, but is commonly identified with Naby Samel, some miles north of Jerusalem, a hill 2,933 feet high. Ebenezer was not far away.

4. CONNECTIONS: 1. The ark carried to Ashdod, the site of which is not known, but is commonly identified with Naby Samel, some miles north of Jerusalem, a hill 2,933 feet high. Ebenezer was not far away.

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assembly at Mizpah was not for a day. It doubtless lasted several days—long enough for the Philistines to gather their forces. During this period and from this time forth Samuel acted not simply as intercessor, but as judge, deciding questions in dispute between individuals and perhaps between tribes. Like other "judges," or deliverers, when the time came he organized the host for battle.

"They poured out water" before the Lord to show that their words and promises had gone forth, and were "as water spilt upon the ground, which cannot be gathered up again." To pour water on the ground is a very ancient way of taking a solemn oath in the East. When the god Vishnu, in the disguise of a dwarf, requested the giant Mahavir (Bali) to grant him one step of his kingdom, the favor was conceded, and confirmed by Mahavir pouring out water before the dwarf. The children of Israel, in their misery, came before the Lord; they wept, they fasted and prayed, and made their solemn vows, and in confirmation of their promises, they poured out water before the Lord (Roberts).

2. An Intercessor (verses 7-12).

7. The Philistines heard.—They were watching, and a gathering like that at Mizpah was at once interpreted by them as rebellion. Lords.—There were five cities, each with its "lord." The Philistine army was set in motion towards Mizpah. Israel . . . afraid . . . as they had good reason to be. In this very neighborhood, twenty years before, they had made their last attempt against their oppressors, and been routed with great slaughter and the loss of their most sacred symbol. *Cease not to cry.*—They are terror-stricken, but they do not cry. They have faith in prayer—in Samuel's prayer, at least. They beg him to call, not upon their former idols, but upon the Jehovah whom they have newly chosen to be their God.

They entreated Samuel to raise the piercing shriek, cry, will scream or shriek application, for which his prayers were well known (Stanley).

9-12. Took a sucking lamb.—not less than seven days old (Lev. 22: 27). a fitting symbol of the nation "that had awakened up to new life through its conversion to the Lord, and was, as it were, new-born" (Keil). Offered it—either by one of the surviving priests, or himself in the absence of priest and ark. For a burnt-offering wholly—"offered it whole as a burnt-offering" (Speaker's Commentary). "The sacrifice was a substantial prayer" (Keil). Lord heard—more exactly, "answered." The Lord thundered.—The Philistines chose a bad time for the battle: They made the attack while Samuel was praying and offering the sacrifice. A terrible storm, unusual for the season, fell upon them. With a great thunder—"with a great voice." In Ps. 29: 3, thunder is spoken of as God's voice. Discomfited—threw them into a panic. The Israelites seized their opportunity, and pursued the Philistines, killing them in great numbers. Beth-car—meaning "house of a lamb"; the site is unknown. Took a stone—to stand as a memorial of God's intervention in behalf of his people. Between Mizpah and Shechem—"Shechem" means "a tooth," and was, probably, the name given to some tooth-shaped eminence or rock. Ebenezer—"stone of help." On the spot where, twenty years before, the Israelites suffered their bloody defeat and the loss of the ark, the stone was set up to mark the spot of victory by the help of the Lord.

In a spiritual sense, the true Ebenezer of Israel is Jesus Christ. He is our Stone of Help. He was raised up, like Samuel, in evil days, when the priesthood was degenerate and corrupt, and when the glory of God was about to depart from the land of Israel, and by extraordinary call and mission, he came to the people and prophet of all true Israelites, and routed their spiritual Philistines so that in his days they can no longer come and hurt us. He set up the true Stone of Help, even himself. See Isa. 28: 16. "I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation" (Wordsworth).

3. A Ruler (verses 13-17).

13. The Philistines were subdued—defeated, worsted in battle. Came no more into the coast of Israel.—They made no successful invasion. The expressions in this verse are to be taken in a general sense. During Samuel's administration the oppression of the Israelites was held in check. "The hand of the Lord was against them." Yet if we find the people groaning under the Philistine oppression (9: 16), a garrison or a tribute-collector stationed at Gibeon (10: 5; 13: 3); a general disarmament of the nation by the Philistines (13: 19); Hebrew slaves in the Philistine camp (24: 23); and three invasions of the land (13: 17; 14: 2; 23: 27), all during Samuel's life. We must then understand the statement in the text as either (1) a general expression allowing for such a brief survey as is here given; or (2) as referring only to the period of Samuel's active judgeship. In the latter case we may conjecture that the Philistines re-established their ascendancy in his old age, in consequence of the weak and corrupt government of his sons (Cambridge Bible).

14. Cities . . . restored to Israel, from Ekron unto Gath . . . between these two cities, on the Danite frontier, but not including them. The Israelites did not possess Gath, and their tenure of Ekron was a brief one. Peace between Israel and the Amorites.—The Amorites, ethnologically speaking, were the "highlanders" as distinguished from the Canaanites, who were the "lowlanders." It seems likely that the Amorites in this case made common cause with the Israelites against the Philistines, and hence the "peace" which followed.

This shows the vigor and success of Samuel's government. He seems not only to have expelled the Philistines from the interior of the Israelite country, but to have attacked them in their own land, and taken from them the cities, with the adjacent territory, which properly belonged to Israel, but which the Philistines had taken possession of (Speaker's Commentary).

15-17. Samuel judged . . . all the days of his life.—Even after he had made his sons judges, after and Saul was chosen king, Samuel retained his pre-eminent influence. To the end of life the people revered him as their "judge." Bethel, Gilgal, Mizpah—not a very wide circuit, if, with Keil, we take Gilgal to be Jithra, near Shiloh, on the southwest. It seems better to take the Gilgal on the plains of Jericho as one of the stations on the circuit, which would afford an opportunity for the tribes east of the Jordan to seek Samuel's counsel; while the other two stations would accommodate those coming from the north and south.

His return was to Ramah—his residence, a few miles north of Jerusalem. Built an altar—as a center of religious worship, while the ark was still absent.

In him we see the last example of the custom which was "before time in Israel, when men went to inquire of God" (chap. 9: 9). An ass would have gone astray on the mountains, or an expedition in search of a settlement would need to be blessed, and the inquiries would come with the ever-recurring present of the Oriental suppliant—cakes of bread, or the fourth part of a shekel of silver (chap. 9: 7, 8)—or the offer of a good place in the new settlement (Judg. 18: 19) (Stanley).

IV. Inferential and suggestive.

1. They who would "return" from their backslidings, must "prepare their hearts" by renouncing idolatry—whatever they love better than God.

2. Repentance is valueless without fruits.

## ZION'S HERALD, WEDNESDAY, OCTOBER 3, 1883.

## THE SUNDAY SCHOOL.

Sunday, October 14. 1 Sam. 7: 3-17.

## REV. W. O. HOLWAY, U. S. M.

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47. The ark carried to Ashdod



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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.]

# Zion's Herald.

WEDNESDAY, OCT. 3, 1883.

It is said of Professor Wilson of Edinburgh, that, when canvassing the town council for votes, one good old Scotsman said, "I would like to give you my vote, but I'm afraid. They say you don't expect to be saved by grace." The Professor shrewdly replied, "I don't know, Bailey, but if I am not saved by grace, I am sure that my works won't save me." This response won the councilman's vote, and it contains a truth worth being thought on by men who have no faith in Christ. Let such a man review his works in the clear light of law, as explained by Christ, and then press this question home on his conscience: "Dare I venture to stand before God on the merits of my life-works?" Alas! for him whose false heart replies, "Yes, I do dare to do that!" Most surely a man who should venture to cross the Atlantic in a leaking boat would be a wise man compared with him who, having broken, in spirit or in letter, every command in the Decalogue, yet dares to stand before the Infinite Lawgiver and say, "I am a righteous man!" What a transparent lie to tell to an omniscient, holy God! "Hope on, hope ever," is a good motto, as they know who can say that in their darkest days.

"Hope along feeding, feeding like a bee;" especially, if their hope was firmly fixed, not on the human, but on the Divine.

"All these things are against me," was Jacob's distressing cry when he required to part with his beloved Benjamin. A kindred exclamation not unfrequently leaps to the tongues of modern men when thrown into great straits by adverse events. "Circumstances are all against me!" cries the half-despairing man, whose way seems hedged up on every side. Ruin stares him in the face, and despair threatens to smite his energies with palsy. Such a moment in a man's life is critical, because if he give way to despair, he is sure to fall a victim to the adverse circumstances which environ him. But why need such a man despair? Circumstances are rarely unquerable by men who are true to themselves, and can never do final harm to a disciple who retains his trust in God. Rather, even when seemingly evil, they are so controlled by our loving Lord as to be made instruments by which the believer may gain accessions of spiritual strength in the act of fighting them and an increase of glory in the kingdom eternal. It is, therefore, both the duty and glory of a man not to be conquered by, but to conquer, adverse circumstances. Both David and Daniel made themselves strong by such fighting. So can every other believing man if he but will to do it, since human strength allied by faith to the strength of Christ is always stronger than circumstances. Let the disheartened believer learn from the success of millions of his Lord's loved ones to convert his evil surroundings into friendly auxiliary forces. But to do this he must have more faith.

How much we need the Holy Spirit! Without it, we are weak, unable to perform the duties of the Christian life. It should be earnestly sought. It is promised; all may receive it. "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him!" "This asking," says Dr. Theodore L. Cuyler, "implies dependence, implies desire, implies effort to obtain." The waters of the Mississippi have been flowing over the rocks of the St. Anthony for ages; the miller obtained their power when he went out and sought it, and let it on his wheels. Seek the Spirit. This signifies a vast deal more than the repetition of a stereotyped formula in every prayer-meeting, which becomes as monotonous and meaningless as the tick of the clock on the walls. Dr. John Brown tells us that when the cholera was prevailing on the Thames below London Bridge, he went down one night in a row boat to look after the sufferers. A dark crowd lined the bank, waiting for the boat. Before it touched the shore a big coal-heaver waded out into the river, lifted Dr. Brown out of the boat, carried him into a cabin, where his poor

child was lying in the clutch of the cholera, and then forbade him to stir one step until he had done something to save the boy. When Christians seek the Holy Spirit with the faith and the intense earnestness with which that coal-heaver made for that doctor, then the precious gift will not be withheld. The power that can make the whole mill of spiritual activities shake from top to bottom, and ring with glorious results, is waiting right above us. When we seek it as we ought, in penitence and cutting off favorite sins, and self-denying efforts, and honest faith, the power from on high will come.

The precepts of Jesus are "better than rubies." Their wisdom is incomparable, since the best sayings of the wisest men are but as stars in sunshine when viewed in their divine light. Yet still more precious than His words are our Lord's example. Profound, instructive and far-reaching as the former, the latter exceeds them, because it exhibits them, not as abstract truths, but as principles giving shape to a real human life. When Christ said, "Learn of Me" . . . "I have given you an example," He knew that His perfect character was the complement of His precepts, and that as a guide to duty it would be more comprehensive because it showed their meaning in their practical results. His disciples might not see the full scope of His words, but they could not fail to perceive what humility, charity and self-sacrifice implied, when they saw Him washing their feet, and giving His life as a sacrifice for theirs. Jeremy Taylor quaintly expresses this thought, saying: "Our blessed Lord, knowing that examples are like maps in which the whole continent may at once be represented to the eye, did draw up the larger harvest of His precepts, binding them in the bundle of great examples and casting them into actions as into sums total; for so the act of washing the feet of His ministers and dying for them and for His enemies, did preach the three great sums of evangelical perfection; humility, charity and sufferings being to Christianity as the body, the soul, and the spirit are to the whole man." Therefore, O Christian disciple, "let this word be in you which was also in Christ Jesus."

## THE TWO BLIND MEN.

We meet quite often in the streets of our city two blind men. They seem so utterly different, one from the other, as to attract our attention, and set us to thinking. One never has an attendant. His sole companion is his cane. If he has any "speculation in his eye," he does not trust to it. Probably he has no distinct vision. His look is vacant or uplifted, and in no wise do his eyes guide his footsteps. His cane alone takes the place of vision. He keeps this busy before him, moving it in every direction, feeling all the time his way in advance. He walks very slowly and unceremoniously, and always has an anxious appearance on his face. He evidently trusts the cane, but not with entire confidence, for doubtless in many instances it has failed him.

The other blind man whom we meet is never alone. He is always leaning upon the arm of another. The two men walking together look enough alike to be brothers. Unless you see them in front, you would never suspect that one was sightless. They walk, both of them, without the slightest hesitation, a little faster than the average passers along the street. It is really a pleasure to look upon them, one seems so affectionate, and the other so confident. You are left in no doubt as to the sad loss of sight on the part of one brother; for we cannot but think they hold this relation to each. His eyes are closely covered with shades, and he has, in all his confidence, something of the peculiar step of an eyesless man. But almost always there is a sunny smile upon his countenance. He talks as he walks; and as he is a good deal shut up to it, he leans upon him, he is quite absorbed in the conversation. The bustle of the street, the movement of the crowds upon the walk—all these fail to distract his attention, but he is listening and responding eagerly to the conversation by his side. Happy, indeed, is he! Some one has become eyes to him in whom he can entirely confide. He moves along without fear. For though he cannot see a hand's breadth before him, his friend can, and he leans confidently upon his arm, listens to his pleasant voice, and smiles as he walks, although perils may be near him.

What an expressive parable is this of our Christian life! We are all without vision as to the future, even to that portion of it nearest to us. Many there are who know this well, and believe that God is able and willing to direct our paths. In great straits, when all human resources fail, then their hands are stretched up to God for His guidance and support; but in all ordinary hours such persons trust to their own resources. They feel hesitatingly along the way. They know there is peril, and try to fortify themselves against it. They are testing the path in all directions, and constantly find their feet betrayed in spite of all their caution. They bear upon their faces the marks of persons in

perplexity and doubt. They evidently carry heavy burdens. They are always in the expectation of possible disappointments and troubles. They cannot walk eagerly forward to meet the future, for they know not what a day may bring forth, or whether their supports will prove effectual, or will betray them. In spite of their Christian profession and formal trust in a divine Providence, they walk like the first blind man, painfully feeling their way along, and never exultant in the benedictions of the present, or the richer hopes and prospects of the future.

But there are those, and not a few, who have exchanged these poor earthly supports for heavenly supports. They do not walk with a cane. They lean upon the arm of the Beloved, and walk with Him. They are not indolent or careless in attending to all requisite human agencies in securing the well-being of their lives, but they have ceased to bear the burden of its responsibility. The Saviour has become to them a real and an abiding Presence. They have fully accepted Him as their Wisdom and Guide, as well as their Redeemer. They dare not, and do not, trust their vision, either in the minor or major duties and responsibilities of life. Securing His forgiving smile and His whisper of peace, they place their arm in His and consciously recognize His support and direction. They move forward into the unrevealed future without an open vision save of the face of Him who walks by their side. There are certainly many perilous places in the onward path; but He sees them. There will be many positions where the shrinking soul will cry out, "Who is sufficient for these things?" but the assuring whisper will not be long delayed, "My grace is sufficient for thee; for I am with thee always, even unto the end." Such a Christian may not be without his hours of heavy trial, but he will never be without the divinest comfort and the most assuring supports. He will always find the pressure of a loving Hand, and may lean with all his burdens upon the arm of the Elder Brother. He can walk fearlessly, whatever possibilities may be before him, and can but smile as he walks, with the reflection of the heavenly Countenance beaming upon him.

Let us throw away our trust in the weak human supports with which we attempt to defend ourselves; they are but broken staffs at best. Let us lean entirely upon the proffered Arm stretched down for us, and walk with God, rejoicing as we go. Every earthly prop may fail us, one after another, but God, never! Whatever else may be apportioned to us for discipline, the fulfillment of this promise will never be withheld from the trusting disciple: "My Presence shall go with thee, and I will give thee rest."

## OUR CLOSET LIFE.

The test of a man is what he meditates about when he is alone. Any one of us can find out what manner of man he is by applying this test. Every day has its closet hours. We wake in the morning and for a little space are alone in the closet. During the day a set of periods constantly returns; between two cares the mind takes its customary bent and gives us a bit of closet life. We bid our beloved good-night, and are again in the closet for a little while before we slumber. The greater part of our day may be consumed in duties that make us intelligent machines; some spaces are left for meditation. If we have no other, we have at least this closet. We may be unconscious of the fact, but we do all of us make use of the closet of meditation.

A little self-scrutiny at these hours of thought—truly hours of thought, though we never call them so—might be worth everything to a man anxious to know himself. What is he ruminating? Whether does his fancy fly? What thoughts habitually return? It is apparent, too, that in these hours we are making ourselves. The rest of our life may be sold to cares and duties. We may be burden-bearers, with little choice left us how or what we shall bear. But in the closet life we are measurably free. We can do something for and with ourselves. Our meditations are, it is true, a fruit of our yesterdays of meditation; but we can arrest the old current; we can introduce a new current; we can watch the evil and repress it, observe the good and cultivate it.

St. Paul exhorts us to think on lovely, pure, honest things. The closet life of a Christian ought to show him the real character that he has, because he ought always to be trying to cultivate the purest habits of meditation; and if he must fight with himself to keep the clean way in rumination when he is alone, he needs more of divine grace than he has yet sought for. One of the prob-

able discoveries of the man who watches himself in our day is that he is a miserable worldling—that he drops into meditation only to pursue more steadily the business plans and ambitions of his heart. He even sits down in church to enter the closet and ruminate on yesterday's business or to-morrow's chances. The world invades and fills his closet. To pause over his work is to be seized by the worldly spirit. And this man may be poor and still in jeopardy. It was not the full barn, but the closet thought, "This night shall thy soul be required of thee." The folly lies in giving up the closet life to the market-place and the exchange.

This closet is our temple, and Christ still drives, or ever may, the money-changers out of it. It is a sign of danger to us, both a near and remote danger, that, left to ourselves, we can see no loveliness, but only gain and more gain. We cannot grow into spiritual beauty while we stoop forever over this muck-rake. We must reclaim the closet for a pure and growing spiritual life, or we shall waste the best gifts of our nature and the best opportunities of our probation.

It is no better for us when the closet life is devoted to meditation on pleasure, or given over to rumination upon more frivolous thoughts. The worse state is that in which foul feasting on vicious things goes on in the temple hours of life. Habits of this kind are often formed in youth and pursue the man through years of painful struggle to destroy them. The happier reflection is that a good man—a converted man—can change the current of his thoughts. It is not easy. Christ said, "Strive to enter . . . for many shall seek to enter and shall not be able." We must fight against ourselves, and our chance to do it victoriously is in the closet. Even in social religious services we are away from ourselves, and our evil habits are undisturbed. When we are alone, we are face to face with the entrenched enemy. We must besiege him as zealously as we would undertake any task. We must turn the current of our inward life.

To be what we can be—our best—only one rule for the closet is safe: We must go to the Father there. The silent hours must be our temple. We must go there to be with God. We must lift up the heart in prayer while we set free the mind to meditation. It must be heaven in the closet, or it will be the world or hell there. If we do not think as Paul enjoins, we shall think ourselves into being worse than we are. Some men would be better than they are if they had no closet. The closet is the dirtiest part of their life. We see them clean and comely; God sees them foul and twisted with vicious and filthy meditation. There are times when they dread those hours; the devils come in troops to profane the sanctuary of life.

Reader of ours, have you thought on these things? Do you realize your power over your closet life? Do you strive in it? Do you think there on the best things you know? Do you take these seasons for self-discipline? Is it your habit to set and talk with God when you are alone with yourself? Do you grow spiritually by being left to yourself? It is a test—we repeat it—of our true character—this closet life. Take care to make it a temple, to grow purer by its worship and not worse by the profanation of the closet. When the masks are torn from all faces, we shall see each other and ourselves as we were habitually in the hidden sanctuary of lonely meditation and secret striving. That makes or mars us.

## BRIEF MENTION.

Howard Gannett & Co., of Boston, issue the *Scholar's Quarterly* for the last three months of the current year. It gives a full exposition of the International Lessons, with questions and suggestive notes.

Miss S. A. Rulison, of Flint, Mich., issues a *Sabbath School Lesson Leaf*, monthly, containing a service on different missionary themes for a concert. The Leaf for October is upon Mexico. Twenty copies of each for a year, \$1.50.

Dr. F. S. Hoyt, of the *Western Christian Advocate*, has published in a very neat form, for distribution among friends, his memorial of his excellent mother, the late Mrs. Lucinda Freeman Hoyt.

MacMillan & Co. recognize the approaching visit of Mr. Matthew Arnold to this country by issuing a new and uniform edition of his prose work, in seven volumes. This series they hope to follow with one or more volumes embracing his poetical works.

The tenth annual meeting of the National W. C. T. Union will be held at Detroit, Mich., Oct. 31-Nov. 3. Delegates are expected from 38 States, 6 Territories, and the District of Columbia. The past year has been one of earnest Christian work, and the report from all portions of the Union will be full of encouragement.

The Bureau of Education issues, as one of its valuable circulars of information, a full report of the papers and proceedings of the late sessions of the department of superintendence of the National Educational Association.

clation, which met in Washington, Feb. 20-22 of the present year.

Among the announcements in our paper will be the appointment of the annual public meeting of the Bromfield St. Church auxiliary of the W. F. M. Society. It will be an interesting occasion. Mrs. James Mudge, so lately from India, will address the Society. The service occurs at the church, on the evening of the Sabbath, Oct. 7.

Sincere sympathy is felt by a large circle of friends with the family of William B. Merrill, esp. of the Tremont Street M. E. Church, in the death of a lovely daughter, Mrs. Tuttle. She has been an invalid for some time, and her death was not unexpected, but the sad vacancy created in a loving circle is none the less painful. May Divine comforts be graciously supplied!

Many of our readers will differ, as does the editor, from the able writer on our 7th page, in some of his positions as to the simple restriction of liquor-selling for a beverage; but all will admire the good temper and the marked thoughtfulness of the article.

The Catholic Family Annual for 1884 is a very suggestive and useful manual for reference, for Protestants as well as Roman Catholic readers. It is neatly prepared. In addition to a full calendar and list of saints and feast days, it has a large amount of miscellaneous sketches of noted persons, living and dead. It is issued by the Catholic Publication Society, of Barclay Street, New York.

We have read with interest the Thirtieth Annual Report of the Providence Young Men's Christian Association, of which Mr. Geo. M. Hersey is general secretary. It gives a short sketch of the rise of this wonderfully expanded institution in England and in this country, and records the encouraging progress of the work in Providence. The motto is, "Sown in time, reaped in glory, measured only in eternity."

The articles which have appeared in our columns upon some of the social hymns sung in Methodist circles in former days, have awakened a remarkable amount of interest. Perkins & Higgins, of Philadelphia, send us a little volume which they publish, entitled, "Revival and Camp-meeting Minstrel," which contains many of the familiar songs of other days with more modern melodies.

David C. Cook, of Chicago, publishes a wonderful variety of helps for the youngest, and for the maturest also, in the study of the International S. S. Lesson. He has juvenile, intermediate, and advanced quarterly magazines, containing expositions, illustrations and questions upon the lessons, with more elaborate issues for teachers of the different grades. These periodicals are all sold at a very reasonable price.

"Our Next Emancipation; or, The Coming War with Rum," is a vigorous, comprehensive address by a student of Harvard University—Dr. J. H. Ward, A. M.—well fortified by statistics, in the advocacy of prohibition. It is a valuable and convincing contribution to the best form of the literature of this great question. The tract simply bears the imprint of Wm. H. Wheeler, printer, Cambridge.

The now truly venerable Joseph Marsh delivered a powerful temperance address, in his prime, in West Sandwich, in 1833. It has been republished in a neat tract. It proves to be equally pertinent to the exigencies of the present time, and is a most powerful and ringing appeal for total abstinence from alcoholic drinks. It is sold by its author for \$10 a hundred copies, and is excellent seed to sow.

Early in October the Agents of the Methodist Book Rooms at New York, Messrs. Phillips & Hunt, will issue, in their series of volumes entitled "The Biblical and Theological Library," an able work by Milton S. Terry, S. T. D., on "Biblical Hermeneutics; A Treatise on the Interpretation of the Old and New Testaments." From the syllabus of the work, which we have examined, we can promise Biblical students a rich, elaborate and comprehensive treatise on this important subject.

There are nine supplemental designs for ornamental work in the October Art Amateur. The frontispiece is from the pictures in the Foreign Exhibition in our city, and the editorial is upon the same topic. The editorial is a note-book "has its usual variety and interest. The Boston and Manich Exhibitions afford material for numerous illustrations, and the decorative departments are well sustained both in letter-press and illustration. Montague Marks, 23 Union Square, New York.

The excellent addresses lately made by Dr. Atticus G. Haygood upon the education of the negro, which awakened so violent a discussion at the South, have been published in a newspaper sheet, and have been very widely circulated. Copies can be obtained by addressing the Doctor at Oxford, Ga. These speeches, with the literature that will grow out of them, will mark an important era in the progress of the colored man of the United States. His emancipation from ignorance and its consequent burdens and perils, will be a great step in his development as his release from physical bondage.

Phillips & Hunt publish for the "Reading Lyceums," or "Chautauqua Circles," a series of neatly-printed tracts with covers—nearly a hundred in number already—embracing histories, ancient and modern, biographies, and other subjects of science, etc. One of them can be read in an hour, and one of these short volumes read carefully every week will bestow a large amount of useful information upon the reader, and awaken desire to know still more upon the subjects presented in this condensed form. These tracts are sold for 5 cents each, or \$3.50 a hundred.

The venerable moderator of the late General Presbyterian Assembly, which met the present session in Saratoga, Dr. Edwin F. Hatfield, suddenly and peacefully passed to his eternal reward last week. He was seventy-six years of age. For thirty-seven of the years he was the faithful stated clerk of the General Assembly; a Presbyterian pastor in St. Louis and in New York City. He was eminently successful and greatly esteemed in the churches to which he ministered. He was the well-known compiler of the Presbyterian "Church Hymn Book with Tunes," and a busy writer of books and of periodical literature. A good man and useful has rested from a very active life, and his works will "follow with him."

Rev. E. P. Roe has succeeded in meeting the popular taste in his successive fictions to a remarkable degree. Immense editions of his works have been published. His publishers, Dodd, Mead & Co., New York, now affirm that 25,000 of his work just issued from the press are called for to supply the demand for the first edition. The book is entitled, "His Sombre Rivals." It is a work of considerable dramatic power, its incidents occurring during our late war; its battle

scenes are described with great vigor and truth, and are vouched for by Col. Hasbrouck of West Point. The exigencies of the story place the chief parties in somewhat strained and unnatural conditions, but much skill is exhibited in developing the strong and unique characters of the hero and the heroine.

In college days the first edition of Dr. John Todd's "Index Rerum" came into our hands. If we had kept its records as persistently as we did faithfully for awhile, the volume would have become invaluable to us for reference at this day. Messrs. S. E. Bridgman & Co., of Northampton, Mass., now hold the copyright of the work, and publish a semi-centennial edition. The original work has been revised and improved by James M. Hubbard. The manner of using its inviting blank pages is fully described in its introduction. Every young scholar should avail himself of such an aid to memory and index of his studies and reading.

At a meeting recently held in Boston by the executive committee of the International Educational Association, Rev. O. H. White, D. D., was chosen corresponding secretary for the United States and Great Britain, and Dr. Eben Toulidge, of Boston, was chosen recording secretary, and also advisory musical director in the Ladies' College to be opened during October of this year, at Florence, Italy. This college, to be under the care of the best American teachers and European instructors in music, painting and the four principal living languages, is to be a true Christian home for American young ladies seeking an education abroad, and also for Italian girls and young ladies from other European countries.

We have almost every week painful illustrations of the shocking influence of the sensational reading, which children obtain from the street news-stands and otherwise. Last week two little boys, thirteen and eleven years of age, residing in this city, started "for the West to fight the Indians." They had been reading "dime novels," and were full of the matter. The oldest boy had stolen \$90 from his mother, and they had provided themselves with pistols, knives, a wooden bow-gun, a dark lantern, and belt to hang scuffs on, and cooking utensils with which to dress and cook buffalo and bear's meat. They first went to Wolcott and Center Harbor, N. H., to practice shooting. An attempt of the younger boy to steal some of the funds caused a rupture in the partnership. They had returned as far as Lynn, and the police of the city were informed of the robbery by the offended boy. The result of the examination secured the return of both boys to their homes. Parents fear to have their children choose bad companions, but bad books are worse. You cannot cure the evil by simply denouncing the books or punishing the boy. You must create a better taste by reading to him and with him, and with great painstaking awakening an appetite for a wholesome literature; then all the flashy papers and books resting on street news-stands will be no temptation to him.

According to appearances, the annual opening of Boston University will soon become a matter of international interest. Lands very widely separated are beginning to send up their annual contingents of students. In some cases weeks are spent upon the journey. To the eye of a patriotic American there is something extremely gratifying in the vision of these representatives of foreign peoples setting their faces toward the Athens of the New World in their quest of light. At one time last month an Atlantic steamer was bearing Bostonward candidates for the new classes from South America, a Danubian steamer or rail car one from European Turkey, and a Pacific steamer one from distant Japan. Already upon the ground were candidates from Her Majesty's Dominion, from Russia, and from Armenia. In its palmiest days the Athens of old never drew students from such distances to "the groves of Academe."

The opening of the College of Liberal Arts is unusually favorable. Fifty new students have already entered. The freshman class numbers thirty. The proportion of the sexes is more nearly even than in the entering classes of last year and the year before. The additions to the upper classes are, with a single exception, young men.

Prof. Bowne, having returned in best health and spirits from his year in Europe, has resumed his lectures to crowded and enthusiastic classes. The spontaneous cheers with which each of the professors was greeted the first day, illustrated in an unexpected manner the singularly happy relations which have always subsisted between the students and faculty.

Matriculation day will be observed in the School of Theology on Wednesday next; Dr. George M. Steele and Prof. Mitchell, the new instructor in Hebrew, being the speakers. By that time the School of Law and the School of Medicine will have resumed work, as the College of Music and the College of Agriculture, and the School of All Sciences have already done.

We have had a number of applications for the Herald in answer to the proffer of the generous lady to mail her own copy to any one desiring it. We have also received several additional offers to send the paper. If any who have applied, heretofore, have not received the paper as yet, will write again, we may now be able to meet their wishes. We have just received the touching letter which we print below, and have forwarded the name to a devoted Christian lady of Maine, who offered to send her paper after it was read in her family—

"MR. EDITOR: I saw yesterday in the Herald of Sept. 12, a notice of a Christian worker who kindly offers to send me the Herald after he has read it to any one who is unable to pay for it, who first sends his address. Now if my name should chance to be the first, the paper will be a very welcome visitor, as I do not have it to peruse except as I can borrow a number, and that is the reason why I am so late in sending my name. I have been sick and confined to my bed nearly all the time for twenty-five years, but always enjoy the good old Herald when I can have it to read. My sister has for many years paid for it and had it sent to my address until two years since, when she passed over the river and I received her reward. Since then I have not had it except as specified above. I have often heard her speak of the Herald, and she has said to me, 'I should have named my name for the Herald if my means would have allowed it, but it is only one hundred and fifty dollars a year that I can have to support myself and a feeble wife without me; my husband is old, and you can see that great prudence is my lot, and I cannot do as I would like. I did not intend writing so much when I began. Please excuse all this, and the poor writing also, as I am obliged to write as I lie flat upon my stomach—the position in which I have to lie nearly all the time, day and night. I think as I lie here and look over the Herald that I would like to see the editor who gives us so many choice editorials. I pray that the Lord will continue life and health to you many years to labor in His vineyard.'"

Many persons are discussing this question of the extension of the itinerant term as if it were proposed to abolish any definite time for the pastor's occupation of a given charge. By no means. Those who propose to give up the three years' limit insist strenuously upon one year as the universal term, with

power, suitably located in the Conference and cabinet, to extend it when the providence of God indicates the importance or necessity of such a course. This is by no means a novelty in our polity. We have long since found that some men were specially adapted to certain forms of pastoral or pulpit work, and the church has already extended this privilege to the Conference and cabinet of men, curing the appointment of city missionaries to their duties for an indefinite period, and no one (least of all the bishops) has been troubled by this exception. It has been found, also, that this rule is not broad enough, and so for years men have, without disciplinary right, by a great strain upon law, under the appellation of city missions, been appointed from five to seven years in certain places where the work was deemed to be in a critical condition and to demand a special pastoral gift. Why cannot this be made a legal course, and not pervert the itinerancy or embarrass the appointing power, any more than its illegal operation does? There is a great deal of noise at this moment made over the threatened danger to the itinerancy of such an effort to adjust our admirable system to the providence of God; but what is really asked for by the judicious lovers of our polity, is simply the legalization and broadening of what is found to be at times, indispensably, as really, by common consent, to override all ecclesiastical law.

We have examined, and attempted to comprehend, a somewhat astonishing volume entitled, "The Kingdom of Israel," written by Rev. J. P. Paine, of Mexico, Texas, and published by the Standard Methodist Publishing House. It is an octavo, 640 pages. It proposes to show the opening of this divinely-constituted kingdom under Joshua, who was its first president, and its development to the present advent. In Jacob's prophecy respecting the fortunes of his sons, our author finds the outlines of the history of the United States, and the rise of the Confederate States of America. In connection with even more significant indications in the book of Revelation, he confidently foretells 1864, during the progress of the war, the membership of the United States and the formation of three nationalities out of the fragments; the Confederate States being largely indicated to be the chief of these three, and ultimately absorbing the other two. The singular failure of this interpretation of prophecy in no wise discouraged the author, but he now comes forward with a greatly enlarged volume, to emphasize his remarkable disclosures, of which he truly says: "Nothing has ever yet appeared from the press of this or any other country that has occupied in theory, argument, and conclusion, anything like this book." To the utmost limit of our knowledge we bear testimony to the truth of the assertion. As humiliating as this confession of the fact, we must frankly acknowledge that the work is "original" and subtle for our comprehension; the well is too deep, and we have nothing to draw with. We stand amazed at the earnestness, diligence, and assurance of the author, displayed in this elaborate adaptation of ancient prophecy to modern times; but must refer the question of its merit to more expert scholars with ample time upon their hands.

## The Churches.

### MASSACHUSETTS.

**NEW ENGLAND CONFERENCE.**  
**Boston Preachers' Meeting.**—Memorial services were held last Monday for Rev. Samuel Kelley. Appropriate resolutions were offered by Dr. Trafton. A memorial paper was read by Dr. Dorchester, and addresses were given by Rev. Bros. Chadbourne, Furber, Thayer, Trafton, and Dorchester. On next Monday there will be a discussion of the series of resolutions commending the Southern Advance Association, an organization for the education of the poor whites only. The meeting has heard Col. Bryant, of Georgia, the secretary and agent of the society, and editor of its paper. Rev. J. W. Hamilton, Drs. Bolton and Thayer will speak against the resolutions. The meeting will be of unusual interest.

**Lowell, Worthen St.**—The revival of last winter, remarkable as it was, still continues, and this fall seems fuller of promise than ever. Of the converts 109 have been baptized by immersion and 69 by sprinkling. Of the first two hundred received on probation, 116 have been received in full, 26 more have been accepted, and only ten discontinued; 199 new converts have joined the Sunday-school, and 200 have hired sittings in the church. The vestry is too small for the prayer-meetings, which are held in the body of the church. Every form of prosperity abounds. Rev. I. T. Johnson is holding nightly meetings. Last week 84 new cases were seeking salvation.

**Central Church.**—Miss Sarah Sawyer, sister of Mrs. Rev. A. D. Saragant, and aunt of Mr. Roswell S. Douglass, of Plymouth, died at the residence of Mr. Geo. T. Whitney, Sept. 23, aged 88 years. For many years she has lived a consistent and useful life, and is now garnered with the golden sheaves.

**Ayer.**—Rev. I. Marcy has become highly respected by all classes of citizens, and holds a leading influence among the religious people of the town.

**Rockbottom.**—Rev. G. E. Sanderson finds the precious fruits of earnest, faithful work. Several souls are seeking God.

**Maynard.**—Rev. I. B. Bigelow is highly respected here, and is exerting a wholesome influence.

**Millbury.**—Another convention produces its wholesome stimulus here. This one was under the auspices of the Worcester Co. Sunday-school Union. Rev. Drs. W. F. Maltalen, Knowles and Ela, and Revs. W. Gordon, W. E. Dwight, R. H. Howard, W. A. Braman, C. Young, and Mr. F. A. Clapp, Mr. C. Russell and Mrs. Rev. G. M. Smiley were the principal speakers. These conventions are doing an admirable work.

**Lanesburg.**—Gifts of "Pure Gold" from Grace Church, Worcester, afford important and much-prized help in Sunday-school singing. Two chandeliers, the joint gift of Messrs. Ben. Snow of Fitchburg and James Litchfield of Boston, a member of Tremont Temple Church, light beautifully the auditorium. All are grateful. Two young men have been converted within a few weeks.

**South Braintree.**—The important charge is progressing. The congregations are growing, meetings well sustained, and being converted. Two joined in full, and two taken on probation. This young but vigorous flock. The people have a God and God crowns their labors.

**East Braintree.**—Here developing in a most energetic. The Sunday-school, under the superintendence of sephus Sampson. The service at the weekly meeting over thirty, and the work well attended. The new work. Methodism of Braintree is a new sun. But the people take and the prospect, at the Methodist has come to

**SEMI-CENTENNIAL OF THE CHURCH IN HOLISTON.**  
The Methodist Church was made the scene of interest, Sept. 17, 1883, its years since the formal of the New England Conference, and Rev. Jonathan, the first pastor, since being happily able to share in the festivities. The auditorium was the dorsal contribution, choice than profuse, and most consummated in taste.

The present and high, Rev. Alex. Dight, in the series, not counting three who have served as pastors. Their names are: J. Cady, S. Cushing, J. E. Benzer, F. Newell, J. M. Bidwell, A. D. S. more, J. H. Oakley, T. S. C. Maltack, J. S. Spring, J. H. Twombly, W. R. Ison, I. A. Savage, G. per, D. Richards, I. Steele, J. S. Barrows, E. S. Best, W. J. H. Mudge, F. Furber, J. H. Of this number eleven of the active work of the incidents alluded to historical address was the doubling the membership. Quite extensive revivals, Messrs. Parker, Maltalen, something like one with the church through the latter. While the church edifice remains substantially, it has undergone such remodel now a model of neatness.



in the Conference the providence of God is necessary. It is by no means a special adaptation of the pulpit work, ready extended to the cabinet of the church, and no of city missionaries (bishops) has been rule is not broad women have, without great strain upon the of city missions, to seven years in work was esteemed and to demand a cannot this be not per the inner-outgoing power, any this moment made or to the itinerancy our admirable sys- God; but what is ions lovers of our Zion and broad- be, at times, so in- common consent, [aw.]

attempted to con- sisting volume en- "Israel," written by Mexico, Texas, and Rev. Jonathan Cady, of Providence, the first pastor, at 82 years of age, was happily able to be present to the festivities of the occasion. The gathering was elegantly trimmed, the floral contributions being rather more profuse, and their arrange- ment consummated in most excellent taste.

The present and highly popular pas- tor, Rev. Alex. Dight, is the thirtieth in the series, not counting some two or three who have served as assistant min- isters. Their names are as follows: 1. Cady, S. Cushing, — Sturdevant, Ebenezer F. Newell, John Parker, Ira M. Milwell, A. D. Sargeant, D. Fill- more, J. H. Oakley, T. W. Tucker, L. C. Malack, J. S. Springer, L. Boyden, J. H. Twombly, W. R. Bagnall, J. Den- son, L. A. Savage, G. Bowler, S. Tupper, D. Richards, I. S. Cushman, D. Stock, J. S. Barrows, A. F. Herrick, E. S. Best, W. J. Hambleton, Z. A. Mudge, F. Furber, J. Gill, A. Dight.

Of this number eleven have died, and four of those living have retired from the active work of the ministry. Among the incidents alluded to in the pastor's historical address was the fact that during Pastor Cady's term he succeeded in doubling the membership of the society. Quite extensive revivals occurred under Messrs. Parker, Malack and Tupper, something like one hundred uniting with the church through the labors of the latter. While the framework of the church edifice remains as at the first substantially, it has from time to time undergone such remodelings that it is now a model of neatness and elegance.

The first public service was held at 11 o'clock, Revs. Mudge, Herrick and Furber conducting the devotional exer- cises, and Rev. Mr. Cady preaching from Heb. 10: 21, 22, at times evincing an energy and vigor far beyond his ad- vanced years, and continuing for three- quarters of an hour to hold the unflin- ging attention of the audience. Prof. A. W. Pike's excellent choir led the musical part of the programme.

The attendance during the afternoon was large, and the historical record as given by the pastor was listened to with much interest for nearly two hours. In the evening a deeply interesting social occasion was had under the lead of Rev. Dr. Malindien, interspersed with ad- dresses from the former pastors, among whom were Messrs. Best, Richards, Mudge, Furber and Herrick. Some ex- cellently fine singing marked the exer- cises. A generous collection was served by the ladies at noon and evening.

The second day of the anniversary exercises began with a spirited and im- pressive prayer-meeting, led by Rev. J. Gill, Rev. D. Sherman, D. D., was chosen president, and Rev. W. J. Ham- bleton, secretary. The topics presented by different brethren, all of whom had been pastors in previous years, were all connected with the vital interests of the Christian Church.

Rev. A. F. Herrick had been asked to speak upon, "Relation of the Church to the Sunday-school." Among the ex- cellent things he said, was that the Sunday-school should be regarded as a part of the church—not designed for children only, but for all. Also that the church should place more stress upon the importance of child-conversion. Instances were given of children who united in after years the genuineness of their conversion by their fidelity to God and his cause.

"The Relation of the Church to Mis- sions" was the topic assigned to Rev. E. S. Best. He argued that the Chris- tian Church was responsible for the recovery of the world from sin; traced the progress of Christianity through the successive ages of the Christian era, and drew a most vivid picture of a world redeemed and saved through the Gospel.

Rev. J. Gill spoke upon the subject: "Relation of the Church to Temper- ance." He presented a strong argu- ment in favor of total abstinence and prohibition, based on the Word of God. He took a radical position against the use of intoxicants for culinary and medicinal purposes.

The subject of "Revivals" was in- troduced by Rev. F. Furber. He dwelt upon the nature of a true revival of religion, its needs, measures to promote revivals, and the permanent benefits resulting to the church and the world, and urged upon all Christians the im- portance of earnest and constant effort.

The subject assigned to Dr. Twombly was: "Relation of the Church to the Young People, Socially and Education- ally." He faithfully delineated the dan- gers that environ the path of the young, condemned in strong terms many of the social customs of society, such as theatre going, card-playing, dancing, the use of liquor, and other rambling practices. He spoke in defense of such diversions, amusements and

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recreations as could be participated in without detriment to the highest type of Christian character. He also spoke of the important part the church had always taken in the education of the people, referred to the large number of seminaries, colleges and students under the special care of the different denom- inations, and showed the importance attached to the education of the young and its lasting benefits.

Rev. W. J. Hambleton was assigned the subject: "Relation of the Church to Young People, Religiously." He spoke of the large number of young people, and said that while the State makes ample provision for their intel- lectual culture, it leaves their moral and religious training to parents and the church. He further argued that the relation of the church to young people should be one of sympathy; the church should show its appreciation of young people by laying responsibilities upon them, and that the church should be wise and earnest in securing their con- version to God.

Each topic presented was made the subject of discussion, participated in by Dr. Sherman, O. W. Adams, F. Fisk, A. Dight, F. Nichols, W. M. Hubbard and G. W. Stearns, M. D.

The floral display was large, appropri- ate and tasteful. The collation in the vestry each day was rich and beautiful, expressive of the generous and efficient manner in which the ladies of Holliston are accustomed to provide on such occasions. The pastor is greatly beloved by the people, and is in la- bors more abundant. The church be- gins the last half of its century with a commodious and pleasant edifice, a convenient parsonage, a good social position in the community, a devoted membership, and a class of efficient sup- porters. May its usefulness be greatly augmented!

W. J. HAMBLETON.

#### MAINE.

Rev. M. C. Pendexter baptized one person at Knightville, Sept. 16, received one to full membership from probation and three by letter. This charge is en- joying unusual prosperity.

Rev. S. T. Record administered bap- tism to two candidates at Ogunquit, Sept. 16. Bro. R. is making a vigorous effort to remove the debt that has so long embarrassed this charge, and has good hope of success.

The Second Church at Kittery, which has been undergoing extensive repairs, was reopened, Sept. 23. Rev. H. W. Bolton, D. D., of Boston, preached on the occasion, and his excellent sermon made a grand impression. On Monday evening, despite the storm that pre- vailed, a large number of the people gathered for a social interview, which was followed by a lecture by Dr. Bolton on "The Archery of Life." The letter was enthusiastically received, and in response to the unanimous de- sire of his hearers, Dr. B. consented to repeat it on the following evening.

Revs. W. W. Baldwin and E. P. F. Dearborn, past pastors of the church, and the presiding elder of the district were present. Rev. Perry Chandler, the popular pastor of the church, is to be congratulated on his success in ac- complishing so much and in securing the payment in full of all the bills.

C.

The Church Aid Society of Maine Conference was organized at Auburn last Tuesday by the choice of Rev. C. J. Clark, president; Dr. C. F. Allen, vice- president; Rev. S. S. Jones, secretary; Rev. E. C. Rogers, treasurer; Rev. I. G. Sprague, Rev. D. B. Randall, Rev. W. M. Sterling, S. D. Thomas and W. S. Miles, managers. Ten dollars con- stitutes one member of the society. All the charges are requested to con- tribute towards its funds. All the col- lections and subscriptions for this year are to go toward assisting the new Au- burn church. The contract for this church has been let for \$8,200. The foundation is in, and timber is on the ground for the frame.

Bro. Sprague preached in exchange with Brother Sackpole at Saccarappa, last Sabbath, and received a generous contribution for his church from the Saccarappa brethren.

Rev. A. W. Potte, Rev. C. W. Brad- lee, and others of the presiding elder's workers are engaged in the fall cam- paign in the Dead River country. Such earnest work must do good to the church and that outlying section of the district. A presiding elder in these border cir- cles brings the strong warm blood of the whole church to the extremities of our church body.

The Lewiston District Preachers' As- sociation met at Auburn last week Tues- day and Wednesday. The meeting was organized by the choice of Dr. C. F. Allen, president, and Rev. R. Sanderson, secretary. Tuesday forenoon was de- voted to the discussion of the Sunday question. Bros. Sanderson and Mit- chell read essays on the subject. The only point in the papers which awakened discussion was the one bearing on Sab- bath camp-meetings, which were de- pre- cated by both brethren on account of the evils which were associated with them and grew out of them. In view of the difficulty of correcting these abuses, the association voted that it is inexpedient to continue camp-meetings over the Sabbath. Bros. Bisbee and Rogers read papers on practical piety which awakened considerable interest. Rev. A. S. Ladd read a paper on "Individual Responsibility in the Conversion of the World to Christ." "Conversion, its Na- ture and Evidence," was discussed by Rev. A. C. Trafton. Rev. S. Hooper presented an able paper on "Principle, Not Emotion, the Controlling Element in Christian Activity." Rev. A. S. Ladd preached Tuesday evening an earnest sermon on Acts. 2: 47, showing the ele- ments of prosperity and growth in the church. Rev. W. M. Sterling, of Brun- swick, preached Wednesday evening.

The Methodist society at Kennebunk is improving under the efficient past- orate of Rev. T. P. Adams. Sunday, Sept. 23, four were baptized and nine received into the church.

Rev. John Robinson, pastor of the New Portland circuit, reports a glorious meeting last Sabbath. Eight persons were received in full. He is to have baptism service at Anson Valley next Sabbath. The influence of the late camp-meeting is still felt among the people.

Rev. Bro. Frost, at East Wilton, is seeing fruit of his earnest and faithful work in a general quickening of the spiritual life of his people and the return of wanderers.

The Methodist chapel at Madison is now in process of erection, and will be ready for occupancy by mid-winter. The financial, social and spiritual strength of the charge is gradually increasing.

Rev. D. B. Hall, pastor, is held in high esteem by his own people, and outsiders as well. The interests are good at North Anson and Madison.

Rev. B. W. Gorham is expected to la- bor on Augusta district, under the di- rection of Presiding Elder Pottle, dur- ing the winter months.

The interest at Waterville, under the efficient and appreciated labors of Rev. W. S. McIntire, is improving. One marked case was forward for prayers last Sabbath. Bro. McIntire represented our Conference before the Yearly Meeting of Free Baptists at Auburn last week.

The revival at Richmond is taking a strong hold of the whole community. The Town Hall overflowed last Sunday evening into the Free Baptist Church, where Bro. F. W. Smith preached to the overflow at the same time Mr. Leonard was preaching to the crowd in the hall. Richmond has not been so stirred for years. The work seems to be genuine, and gives promise of per- manence. The preaching is eminently Scriptural and impressive.

The wife of Rev. John Mitchell, a su- perannuated member of our Confer- ence, residing at North Fryeburg, passed into her rest, Sept. 14. Sister Mitchell for many years shared in the joys and triumphs of her husband's ministry, and was beloved by the peo- ple where they labored. About the first of August she was taken violently ill, and gradually sank into her eternal rest. Her constant testimony was, "Perfect trust in Jesus." Her death will be a severe loss to our dear Bro. Mitchell.

Rev. J. A. Corey, of Fairfield, has been elected president of the C. L. S. C. of that place.

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several of the laymen. The churches in this vicinity were well represented; the meeting is growing in favor with the people in this section of the coun- try, and beyond all doubt will be a per- manent thing. The grounds were in fine condition, and no inconvenience except the dusty roads caused by the long-continued drouth. There is an abundant supply of water from a never- failing spring. Several new cottages have been erected this year, and the association has added three acres more of beautiful grove to their grounds, and several improvements are proposed for another year. We are confident that much good has been accomplished by this meeting—the sowing of good seed which will spring forth and bear much fruit.

VERMONT.

A new Methodist Episcopal society was organized last week at West Ran- dolph under promising circumstances. West Randolph is one of the large and growing villages of our State. There have enough Methodists moved into the place during the last fifteen years and joined the other churches to have made a large and flourishing society; but nothing has been done to organize them into a separate society till now. Twenty-two were received by letter the first day. This number will be increased to thirty by others who are already mem- bers of the church, but have not se- cured letters yet. Then several per- sons are seeking the Lord—four ris- ing for prayers last Sunday evening—so that the prospects are quite hope- ful. The only special drawback is the lack of a more commodious place of worship. They now meet in a small hall in a basement. They very much need a church. Are there any friends, far or near, who are interested to have our church put on its feet at this im- portant point, who would be glad to give them a "lift"? If so, let them write Rev. W. J. Kidder, at Northfield, Vt., who is organizing the work, and who will rejoice in any assistance that any one may feel prompted to render.

Though past his threescore years and ten, Bro. Kidder is doing as much work as the ordinary pastor. He goes to West Randolph Saturday, conducts a prayer-meeting in the evening, preaches at Braintree Sunday morning, and at West Randolph in the afternoon, and then takes charge of a social meet- ing in the evening. Besides these ser- vices, the members themselves sustain a class-meeting.

The good work continues at St. Al- bany Bay. Children's Day was marked success. Five children and one adult were baptized. The collection was \$10. Aug. 11, the pastor, Bro. A. W. Ford, received twenty-five persons into the church from probation and two by letter—all of them of active age be- tween seventeen and thirty-five. Last Sunday he baptized two and received eight into the church from probation. In the evening four came to the altar seeking the Lord. The work seems thorough. The converts are born alive and go to work. The class-meeting has averaged sixty-eight through the "heated term." His flock gave the pastor a "pounding" soon after Con- ference.

There are glorious indications of a revival at Brattleboro. Bro. A. B. Truax is planning a vigorous campaign for the fall and winter.

Bro. A. G. Austin is receiving encour- agement in his work at Bethel Gilead. The congregations are much larger than last year, and several have sought the Lord. Two persons were baptized last Sunday—one of them by immersion.

The W. C. T. U. held their State convention at West Randolph last week. Miss Frances E. Willard made the closing address in her usually happy and convincing style.

Bro. D. E. Miller and wife, of Mont- pelier, made a trip to New York and Brooklyn a week ago, visiting friends in those cities.

QUARTERLY MEETINGS.

NORTH BOSTON DISTRICT—THIRD QUARTER.

1. Lowell, 11. Pauls, 14, eve. Oakdale.

2. Central Ch., 19, South Roylston.

3. Graniteville, 20, 21, Athol.

4. West Chelmsford, 21, p.m., Phillipston.

5. Lowell, Highland, 21, eve, East Templeton.

6. Worthen St., 22, 23, Ashburnham.

7. Clinton, 28, p.m., Winchendon.

8. 14, p.m., Berlin.

9. 3, 4, Barre.

10. 4, p.m., Hubbardston.

11. 4, eve, Princeton.

12. 8, 9, Fitchburg.

13. 2, West Fitchburg.

14. 11, p.m., Lunenburg.

15. 4, Rockbottom.

16. 1, 16, Charlestown, Mon- amment Square.

17. 6, Sudbury.

18. 8, 9, Hudson.

19. 3, Marlboro.

20. 19, Waltham.

21. 11, Watertown.

22. 12, Weston.

23. 13, Harvard St., Cam.

24. 26, Trinity, Cambridge.

25. 28, p.m., Watertown.

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## BY REV. L. WHITE.

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debt — \$200,000  
her subscribers.

and over the words, and not with the reason. Words are not mere sound and form. They hold ideas. The likelihood is not to like the idea of prohibition, not to like the idea of prohibition men will not like the idea of prohibition. To tolerate the idea of prohibition is to tolerate the idea of prohibition. It is not condemned as conveying the question of guardianship on the drinker. The question for the sober alike with the drunk, and the world license to promote and dubious, bringing into prominence the notion of sanction rather than restriction of the dangerous trade. The radical prohibitionists have chosen the strong word because they mean what it expresses. A zealous minority would if they could absolutely prohibit the manufacture and sale of intoxicating liquors. On the other hand, doubtless a large majority of the advocates of large law mean license. It is license that they want. This is their understanding and purpose of the greater body of liquor-sellers. They seek a monopoly of the liquor traffic under the name of license law. But it would be unjust to deny that there are also many

May I trespass upon your space far enough to say, to my friends, that this is hardly a fair statement of my case; for, first, my physicians here have not decided that I must take a longer vacation than I intend; secondly, I am not under the care of physicians, either here or anywhere else; and, thirdly, I am not seriously ill, and have not been so since my stay in Switzerland.

I did have a short return to London, on the first of June, and am expected to spend the summer in Switzerland. I came here, shortly after, and have been here ever since. During this time I have tramped over nearly the whole country—never stopping a day on account of sickness. On the very day when the above item was published, I walked twenty-four miles and rode ten miles. I continued this health-giving exercise thereafter, till on Tuesday, Aug. 28, I walked above forty miles, climbing over three great mountain passes on the way, and, on the following day, tramped twenty-five miles, carrying my luggage most of the time;

Brother Collyer found a Christian lady, from England, in South America, and she became his devoted wife and the mother of several children, who now lament his early death; also his widowed mother and sisters, who live in Belfast, Maine. E. DAVIES.

for college, and afterwards entered the Wesleyan University at Middletown, Conn., and graduated in 1838. After this, for two years he was a teacher in the then very flourishing Spring Hill boarding-school of Mr. Paul Wing, at Sandwich, Mass. Afterwards he pursued medical studies and graduated from the Harvard Medical School in 1841. He remained

THE ONLY GENUINE  
**M'LANE'S PILLS,**  
Are the Dr. C. McLane's Liver Pills.  
PREPARED BY

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The Great The Great The Great

**ADAMSON'S**

Write Postal Card for Free Illustrated Circulars. Mention this paper. Address  
**Monarch Manufacturing Co., 163 Randolph St., Chicago, Ill.**

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**AGENTS** wanted for the immensely popular book, *The Lives of all the Presidents of the U. S.*. Complete in one large elegant illustrated volume. The fastest selling book in America. Immense profits to agents. Every intelligent person wants it. Any one can become a successful agent. Liberal terms free. Address **HALLETT BOOK CO., Portland, Maine.**

250

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**FISHERY AND BUREAU**

with the Methodist Episcopal Church of Phoenix a little more than forty years ago. At that time the church was small and unpopular, and had much difficulty in supporting its services; and when she and her energetic and devoted husband connected themselves with it, they gave fresh courage to the members and a new impulse to the cause, for they were diligent in business, fervent in spirit, serving the Lord."

mother was well qualified for her grave charge. She taught them industry. When the oldest son was twelve years old, the three boys cared for the farm without hired help. When Randall was nineteen, he and his two brothers were converted the same day. His two brothers soon became efficient class-leaders, and held that office till called to heaven. Brother Mitchell soon felt called to preach the Gospel. For a while he struggled against this conviction, but found peace only in yielding to it. He joined the Maine Conference in 1839, and was stationed at Woodstock, and in 1840 at Bartlett. In 1841 he located,

who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

**AYER'S CHERRY PECTORAL** has, in numberless instances, cured obstinate cases of chronic **Bronchitis, Laryngitis,** and even acute **Pneumonia,** and has saved many patients in the earlier stages of **Pulmonary Consumption.** It is a

is for sale by all **Respectable Druggists and**  
Country Dealers. Prices — 10 cts. 25 cts.  
and 75 cts. 258eow

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**CATARRH**  
To any suffering with Catarrh or Bron-

**AGENTS WANTED** for our new Religion book, the greatest success of the year. Send for li-

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**SUNDAY SCHOOL SUPPLIES**  
**FREE**  
For Fourth Graders Use These Popular  
Books for sample  
DATED 4/1/68  
4/1/68  
4/1/68

**FILES**

"Anakesis" gives students an infallible cure for Piles. Price \$1, all dealers, or send request for trial sample free. Ad. "ANAKESIS" Makers, Box 2416 New York.



# ZION'S HERALD

For the Year 1884.

LET THE CANVASS COMMENCE AT ONCE.

The paper will be sent from October 1st the remainder of the year free to all new subscribers, making fifteen months for one subscription.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1.

The price of subscription can be paid to the publisher in charge, or forwarded direct to the publishing office, by post-office orders, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to January 1, 1885.

We earnestly hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to Zion's Herald on his charge.

Lists will be sent immediately to all the preachers.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer?

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but 5 cents per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper. All letters on business should be directed to

A. S. WEED, Publisher,  
36 Bromfield Street, Boston.

## The Week.

### DAILY RECORD OF LEADING EVENTS.

Tuesday, September 25.

The colored national convention assembled at Louisville, Ky., yesterday.

The Hovas have retained all the positions lost by them on the northwest coast of Madagascar except Majunga.

The cable cars have begun operations on the Brooklyn (N. Y.) bridge.

By the explosion of war rockets at the Woolwich (Eng.) arsenal yesterday two workmen were killed and a large amount of property destroyed.

The bids for condemned government vessels, opened at the Navy department yesterday, were much better than had been anticipated, and nearly half a million dollars will be realized from the sale.

Wednesday, September 26.

An insane man attempted yesterday to shoot the British Vice Consul in New York.

A severe gale at Buffalo Monday night did considerable damage.

B. F. Mayer & Co. of New York, heavy dealers in wools, have suspended; liabilities about a million and three-quarters.

The corner-stone of the Barnside Memorial Hall, Bristol, R. I., was formally laid yesterday. President Arthur was present.

Gen. Sherman will retire from the command of the army on the first of November.

Leading business and professional men of Chicago tendered a banquet to Lord Chief Justice Coleridge at the Grand Pacific Hotel last night.

A serious disaster happened to the steamer Bradford Durfee, near Fall River, yesterday, but no lives were lost.

A reception was given to Francis Murphy, the temperance advocate, at Cooper Institute, New York, last night. Addresses were made by Judge Noah Davis, Rev. Dr. Newman and others.

Thursday, September 27.

The Sternberg elevator, at Buffalo, N. Y., was burned yesterday, the loss reaching \$175,000.

The fatalities consequent upon the late earthquake on the Island of Ischia reached 1990 in killed and 375 injured.

A fire in Constantinople yesterday destroyed 200 houses, the loss aggregating \$1,000,000.

The Democratic State convention at Springfield yesterday renominated Gov. Butler, but chose new candidates for the other offices.

Friday, September 28.

A revolt in Cuba against Spanish rule is announced.

The potato crop promises to be very large in New England, the Provinces and New York.

A man named C. J. Dewey, from Liverpool, started in Montreal as a produce shipper last August, and has swindled Molson's Bank out of large sums, and is said also to have passed forged bills in Boston and New York.

Saturday, September 29.

The state of Germany, on the Neiderwald, was unveiled with appropriate ceremonies yesterday. A banquet was given to the Emperor and suite, at the royal castle in Weisbaden.

By the explosion of the boiler of the steamer J. S. Robinson at Albany, N. Y., yesterday, three persons were instantly killed and four others seriously injured. The vessel sank immediately.

In Tonquin the Black Flags are falling back before the French forces.

The Salvation Army have been prohibited from holding services in Savoy, France.

Monday, October 1.

The new rates of postage go into effect to-day.

The reduction in the national debt for the past month is estimated to be about \$15,000,000.

Forty Chinamen were killed by an explosion of powder at the California Powder Works in San Francisco, last Saturday.

Cowboys attempted to rob the east-bound express train on the Atchison, Topeka and Santa Fe railroad at Coolidge, Kansas, Saturday. The engineer was killed and the fireman fatally wounded.

FASHION IN CARPETS AND RUGS.—As one looks upon the marvelous work of the loom and the beautiful fabrics which textile art and skill produce therefrom, it at once becomes evident that fashion has much to do therewith, and in this direction, as in thousands of others, her behests have been carried out. Fashion shows her caprice in nearly all that is done, and in the direction of carpets, as an illustration. It is very evident that the designer has been hard at work to meet the requirements imposed upon him, as many of the novelties of the present season show such accurate perfection in coloring and harmonious blendings of colors as to show at a glance the highest development of skill. The vast warehouses of John H. Pray, Sons & Co. show this most completely in the immense assortment and variety of carpets and rugs which they have secured from all parts of the world. The Wiltons in all their regal richness, the Persian in its antique beauty, the Woodstock squares in choice Morris patterns, rugs from Daghestan, Bokhara and other places of note, these, with others that space alone forbids mention of, suggest in an imperfect manner some of the styles and beauty to be obtained in the almost endless patterns in carpets, rugs, etc., which this house before their patrons for autumn and winter service in their homes. A real pleasure can be experienced in looking over and selecting from the immense stock this firm have in store, and no matter what the need, or length of purse, the individual taste can be met and cared for to the perfect satisfaction of the person interested.

THE GREAT AMERICAN EXPOSITION.—The interest in the Manufacturers' and Mechanics' Fair is on the increase, as shown by the crowds in daily attendance. Conspicuous in the lower hall is the exhibit from North Carolina, embracing a great variety of the natural products of the South—samples of grain and grasses, silk cocoons, tobacco, manufactured and in leaf, dried fruits, merchantable woods, gold, silver, iron and other metals and metallic ores, coal, crystals, precious stones, etc. But this is only one of many attractions. An almost countless array of machines and machinery, including cotton and woolen machinery in motion, and showing the various processes of spinning and weaving, and other articles too numerous to mention, challenge attention and command admiration.

Leading Carpet Manufacturers of Europe constantly contribute their most serviceable goods, in all varieties of pattern, color and form, to the immense stock of Joel Goldthwait & Co., 169 Washington Street.

Capital is notoriously timid. Investors of to-day are not so anxious for high rates as for ample security. It is to convince investors of the undoubted solidity of the 5 per cent. bonds of the Vermont & Massachusetts Railroad Company that the Maverick Bank of Boston has taken so much pains to set forth in a neat pamphlet the condition of the road, the terms of its lease to the Fitchburg Railroad, which guarantee these bonds, principal and interest, and the condition of the latter road. Vermont & Massachusetts Railroad stock sold the other day at 133 1/4; Fitchburg stock sold at 127. With stock at these prices at a time when all stocks are believed to be near bed-rock, it is too much to expect the absolute security of the V. & M.'s 5 per cent bonds? It would seem not. And for these reasons these bonds appear to be available not only for individuals, but also for savings banks, institutions, trustees; in fact, for any one desiring a first-class investment.—Commercial Bulletin.

We notice that basques worn this season are made of the famous Arcadia Velveteen.—Fashion Courier.

Another Waltham citizen, Mr. E. P. Morry, with H. J. Johnson, druggist, says: "Ellis's Spavin Cure cured my horse of weak knees and Stopped Legs."

Physicians prescribe for their own children that which they know to be the best. "I have prescribed Horlick's Food for infants for the past five years, also used it in my own family and find it easily digested and nutritious."—G. W. Bailey, M. D., 1135 E. Jersey St., Elizabeth, N. J. Book on treatment of children sent free. Horlick's Food Co., Racine, Wisconsin.

Having been afflicted with Hay-Fever for years I gave Ely's Cream Balm a trial. I have had no attack since using it.—E. R. Rauch, Editor Carbon Co. Democrat, Mauch Chunk, Pa.

From Groton, Mass., Mr. Wm. S. Carr writes as follows: "Ellis's Spavin Cure has cured my horse. He was very lame with ringbone." Try it.

## Church Register.

HERALD CALENDAR.  
Meetings for the Promotion of Holiness, every Monday, at 2:30 p. m., in Wesleyan Hall.  
Ministerial Meeting, at Kent's Hill, Oct. 8-10  
White Mountain Min. Assn., at Warren, N. H. Assn., at Ferry Village, Me., Oct. 9-11  
Lynn District Union Preachers' Meeting, at Wesley Church, Haverhill, Oct. 16, 17  
S. S. Min. Assn., at Lebanon, N. H., Oct. 16, 17  
Min. Assn., at Houlton, Oct. 16-18

THE MASSACHUSETTS SUNDAY SCHOOL CONVENTION will meet in the Kirk St. Church, Lowell, commencing Tuesday evening, Oct. 23, and closing Thursday afternoon, Oct. 25. Each Evangelical Sunday School in the State is entitled to two delegates. The committee are arranging for a live and practical convention.

NOTICE.—The Bromfield St. Church auxiliary of Woman's Foreign Missionary Society will hold its annual public meeting on Sunday evening, Oct. 7, 7:30 o'clock. Mrs. James Mudge will speak of India. All are cordially invited to attend.

WINNEPESAUKEE MINISTERIAL ASSOCIATION, at Gilford Village, Nov. 5-7.

[Full programme next week.]

THE PEOPLE'S CHURCH LECTURE BUREAU will continue to furnish the best talent for church courses at the lowest price, and with the greatest variety, during the coming season. Full courses can be made up in series of three, five or more for sums varying from twenty-five dollars up to five hundred or more. Send a series of compensation.

PORTLAND DISTRICT ASSOCIATION.—All brethren who will not be present at the Association in Ferry Village, Oct. 12-17, will please notify me at once. Also, those who come with teams. Don't come for a day, but come Monday and stay till the last gun is fired, and make the Association a grand inspiration.  
Ferry Village, Me. J. COLLINS.

THE EASTERN CONNECTICUT MINISTERIAL ASSOCIATION will be held at Putnam, Conn., Oct. 15-17.

PROGRAMME.  
Preaching, Monday evening, C. A. Stenhouse; alternate, H. M. Cole. Tuesday evening, J. E. Hawkins; alternate, S. O. Benton.  
Tuesday morning, Criticisms of Sermons. Essays: 1. The Limitations of Bible Inspiration, Tirrell; 2. The Respective Duties of Trustees and of Stewards in Relation to Church Finances; 3. Disabilities of Traveling Ministers in Relation to the Administration of the Sacraments, G. C. King; 4. The Best Methods of Spreading Scriptural Holiness Among the People, H. Montgomery; 5. What Rights have Preachers and Churches in Relation to Appointments under Our System of Supervision? J. O'Hanlon.  
Toiland, Sept. 19, 1883. F. A. CHAFFS, Sec'y.

Free return tickets will be given over the N. Y. & N. E. R. R. to those attending the Association. Brethren wishing entertainment will let me know it by postal.  
J. THORNTON.

PROGRAMME OF THE NEW BEDFORD DISTRICT PREACHERS' MEETING, to be held in Fall River, First Church, Oct. 8-10:  
Monday evening, Sermon, A. McCord; alternate, G. H. Bates.  
Tuesday, 9 a. m., Devotional Exercises and Business. 3:30, Essay: The Time Limit of the Inner-ty—Should it be Extended or Renewed? Gallagher. 11, Future Punishment in the Light of Reason and Revelation, Kimball; to open discussion, W. A. Wright. 2 p. m., Topic, OUR SUNDAY-SCHOOLS: 1. The Pastor's Work, Edson; 2. The Superintendent's Work, Perkins; 3. The Teacher's Work, Hunt; 4. The Parent's Work, Burr. Each speaker to have fifteen minutes.  
Wednesday, 9 a. m., Devotional Exercises and Criticisms (closed doors). 10, Old Testament Revision a Necessary Day, H. H. Two Phases of Biblical Investigation—Biblical Philosophy and Oriental Exploration, Yates. At 2 p. m., Art and Christian Worship, Hyde. 3, Relation of Science to the Use of Alcohol as a Beverage, Hingley.

Wednesday evening, Mass Temperance Meeting. Address by Rev. George Lansing Taylor.  
E. M. TAYLOR, Committee.  
J. C. GOWAN.

With a quarter of a century business in Iowa, and a full knowledge of its affairs, I offer these securities bearing 7 per cent interest, payable semi-annually, principal and interest payable at any time on application. Particulars cheerfully furnished on New England.  
Bank of Corning, Corning, Iowa.  
D. S. SIGLER, President.

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WHOLESALE AND RETAIL.

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THE HUB OVAL PARLOR STOVE.

For Choral Societies.

Musical Associations in search of music to practice will do well to examine the following, by eminent composers, and not too difficult:

Light of the World (D. Sullivan's new and very beautiful Oratorio).

Noel (St. Saens' Christmas Oratorio).

Prodigal Son (50 cents). Cantata or Oratorio by Sullivan.

Flight into Egypt (85 cents). Cantata by Blind King (50 cents). Short but impressive cantata by J. C. D. Parker.

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The Conspirators (1.25). Just published. Cantata by Sullivan.

Forty-Sixth Psalm (80 cents.) By Dudley Oliver Ditson & Co., 449 & 451 Washington St., Boston.

A POSITIVE CURE! When two weeks old our child caught cold. For 18 months he could not breathe through his nostrils, became emaciated. By using Ely's Cream Balm he was cured.—J. M. Smith, Oswego, N. Y.

Since Roy Hood I have been troubled with Catarrh and Hay Fever. Ely's Cream Balm has cured me.—E. L. Glickner, New Brunswick, N. J.

Ely's Cream Balm when applied by the finger into the nostrils, will be absorbed, effectually cleansing the head of catarrhal virus, causing healthy secretions. It always inflammation, protects the passages from all additional colds, completely cures all catarrhs, and is a fine application to the face. Send for circular. Price 50 cents, by mail, or at druggists. ELY BROS. Druggists, Oswego, N. Y.

Manufactured by SMITH & ANTHONY STOVE CO.

52 Union St., Boston, Mass.

Next week we shall show out of our Hub Oval Stove.

THE PERFECTION OF ELEGANCE AND UTILITY.

COMBINES EVERY IMPROVEMENT.

Has Heavy Sub-Base for drawing the cold air at the bottom of the room through the stove, thus making a circulation and equalizing the temperature in every part of the room. Also has Patent Draft Gate for freeing the fire of ashes without dust or poking.

Like the city whose famed appellation it bears the "Hub" Parlor is solidly built, conveniently arranged, and highly polished. It is sold by dealers throughout the country. We shall be pleased to send descriptive circulars on application, together with prices and name of the nearest dealer selling the stove.

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52 Union St., Boston, Mass.

Harper's Bazar.

The best service is given by the Nonpareil Velveteens; they cannot be distinguished from silk velvets.

The most Fashionable Dress Material of the day. The BROCHE is the only WOVEN Velveteen Broché in the market.

200 COW

THREE WARNINGS.

A SICK STOMACH—AN ACHING HEAD—AND CONSIDERABLE GENERAL DEBILITY, ARE THREE WARNINGS WHICH IT IS MADNESS TO DISREGARD. DANGEROUS DISEASES MAY BE EXPECTED TO FOLLOW THEM IF NOT ARRESTED WITHOUT DELAY. TONE THE RELAXED STOMACH, CALM THE EXCITED BRAIN, INVIGORATE THE NERVOUS SYSTEM, AND REGULATE THE HOWELS, WITH TARRANT'S SALT-LEZELER APERIENT IF YOU WISH TO ESCAPE THE EVILS WHICH THE PREMONITORY SYMPTOMS INDICATE. HOW MANY CONSUMING PEVERS, VIOLENT BILIOUS ATTACKS, NERVOUS PAROXYSMS, OTHER TERRIBLE AFFECTIONS, MIGHT BE PREVENTED IF THIS AGREEABLE AND INCOMPARABLE SALT-LEZELER APERIENT WERE ALWAYS TAKEN IN TIME! SOLD BY ALL DRUGGISTS. 251

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With a quarter of a century business in Iowa, and a full knowledge of its affairs, I offer these securities bearing 7 per cent interest, payable semi-annually, principal and interest payable at any time on application. Particulars cheerfully furnished on New England.  
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